The Bombay Guardian.

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WEEKLY REVIEW.

—The article headed "National Delinquencies" found among our Selections, was sent us from home many months ago, and disappeared from sight in the chaos of an editor's table. Our friend is very fully emancipated from the modern conventionalism of which he speaks, and has a military sternness of expression that is rather trying to the nerves of peace-loving people. There can be no question as to the greatness of the evils denounced by him, and looking at the matter abstractly it appears as though a corresponding force of expression were demanded. Yet possibly they who are responsible for the correction of the matter, are more likely to be won to see their responsibility by a somewhat less denunciatory style. For our own part we find reason to believe that there is much to condemn in all nations. It is true that we expect more from nations like England than from others in which the light of Christianity is less diffused. England's history makes mention of so many noble deeds and self-sacrificing acts, such as the millions expended in conferring liberty on the slaves in her possessions, that we naturally look for generosity, and are shocked at measures that make light of the interests of others.

—The chief officer and chief engineer of the Str. *Cyenus* caught a native who had come on board for some purpose, by the neck and feet and threw him overboard, in the Hooghly. The vessel was moving at the time. Not many persons thrown into that rapid stream would come out of it alive, but the man knew how to swim and kept afloat until some vessel picked him up. The gentlemen who engaged in this were fined Rs. 100 each. A much more severe punishment might well have been inflicted.

—We have marked for transfer to our columns an article on Religious Education by the Editor of the *Indian Mirror*; and would be very glad if they who are responsible for our system of public instruction would receive the testimony of one whose opportunities of knowing the actual effects of the instruction given in the Government schools, are better than those which Englishmen in India generally enjoy. He does not hesitate to say that the education given is worthless. It fills the mind with ideas without giving the power to use them, and very effectually hinders any thing like originality of thought. A leak and frugile bark, without rudder or compass, is the best picture he can draw of young Bengal or indeed, of young India. In no country in the world is the gulf so wide between teachers and pupils, as in this. He affirms that some members of the Govt. Ed. Dept. actually hate the Natives. Let us admit that this statement is possibly erroneous, the fact remains that such an impression is made on the minds of students. "It is better that some religion should be taught than that the Government schools should turn out bands of imbecile and godless young men." We feel like saying, A Daniel come to judgment! Ideas like these have an echo among the more thoughtful of those who are receiving what the Government calls an education, but what is really by no means entitled to that name. The men who are engaged in imparting this so-called education, are in the receipt of salaries far beyond what their pupils are allowed to aspire to, and are thus placed upon a lofty pedestal from whence they are tempted to look down with much unconcern upon the affairs of uncovenanted men. There are among them some no doubt who seek conscientiously and faithfully to do what good they can to those under them; but how much are even these hampered by the timid tyranny that forbids the inculcation of religion.

—"Having large funds in trust for widows and orphans, he allowed C. the loan of a considerable amount, with which he speculated as a money changer, and soon embezzled sacred money entrusted to him on the faith of his piety. In a bankrupt condition he escaped, fled to a seaport and took ship." This reads marvellously like a paragraph from a newspaper of the present day. Yet it relates to one who lived in the beginning of the third century, and who at a later period of time than that spoken of in the extract, became bishop of Rome and was afterwards canonized and is enrolled among the illustrious Popes of Rome. His name was Callistus, and in the middle of the last century a Roman canon, Pietro Morelli, wrote a Folio volume about him, consisting of a tissue of those legends the composition of which have amused the liesure of so many monks. We are indebted to his contemporary Hippolytus, also canonized by the Church of Rome, for a more reliable account of Callistus. Hippolytus was in fact a Protestant Reformer of the third century, bravely opposing those corrupting tendencies that had already begun to manifest themselves in the Church at Rome. This is what Hippolytus says about Callistus: he was the servant of Carpophorus, a Christian officer in the palace of the Emperor Commodus. Having embezzled funds entrusted to him, and fled, as mentioned, and being pursued by his master he jumped into the sea, preferring a watery grave to the severer punishment which he knew would be inflicted for his crime. He was rescued, brought back to Rome and condemned to the treadmill. By artifice he regained his liberty; but such was the public odium with which he was covered, that life became intolerable to him, and he created a tumult in a synagogue for the purpose of being imprisoned. Arraigned by the Jews he was scourged and transported to the mines of Sardinia. His craft was such that he managed to escape, and subsequently obtained the sympathy and patronage of Pope Zephyrinus, who promoted him to an ecclesiastical position. From the accounts of Hippolytus it appears that there was not much to choose between Callistus and Zephyrinus. The former obtained a great influence over the latter and he was at length emboldened to aspire to the episcopal throne itself. Many of our readers are doubtless aware that one of the most important works of Hippolytus, supposed to have been lost, was found in a convent in the isle of Patmos in 1842, and more recently another work of his was found in an Italian library. In recent numbers of the *Wesleyan Methodist Magazine*, the Rev. R. Stainton Ellis has furnished an interesting account of things brought to light concerning the state of the Church in Rome at that day, of the protest borne by Hippolytus, and of the attempts made to meet the force of this testimony since the publication of these writings. These matters have been treated by Dr. Dollinger, Baron Bunsen, Wordsworth and others. A century or two after the period in question, the Church of Rome attained such power that she could easily deal with whatever in the testimony of earlier days did not favour her pretensions, and we can well understand how difficult it would be for the protestant works of Hippolytus to make their way down to modern times. In the providence of God, some of these have happily been brought to light in a day when the power of the papacy is a good deal less universal than it once was.

—We learn from the *Subodha Patrika* that Rao Bahadoor Mahadev Govind Ranade delivered a Lecture lately at the Prarthana Somaj Mundir in which he expressed a very friendly feeling towards Christianity, and said it was a great disappointment to him and his friends that its progress had been so slow in India. The best evidence of such sentiments would seem to be the embracing of a system that others are so slow to appreciate. But if a gentleman in the position of the lecturer, with such opportunity of becoming acquainted with the insufficiency of Hinduism and the excellencies of Christianity, cannot find it in his heart to embrace the latter, there is nothing very mysterious about the reception it receives from others.

"His view of the matter was that as long as a really Indian phase of Christianity was not developed here, its progress would never be satisfactory. It would never touch the vital heart of the nation. As yet there has been no such developement. Native Christians become professors of one or other of the European creeds. They are Baptists, or Episcopalians or Presbyterians or Roman Catholic Christians. None of them have been able to shake themselves free from the yoke of the creeds and return to the Bible and to the teachings of Christ pure and simple.

These creeds are based on root ideas of faith and religion which have no affinity with the root ideas of Hindu belief. As long as this close relationship is not secured, no exotic creed can lay hold of the soil and sink its roots

deep. It is not to be supposed that Christianity has not the power to adapt itself to these root ideas of Hindu belief. The developements of the Unitarian and Swedenborgians or new Jerusalem Churches proves that it has such a power of adaptation. Mr. Dadoba Pandoorang's letter to the Swedenborgians possesses in this connection a peculiar interest. If there was any mind among us peculiarly inclined to accord welcome to Christian influences, it was Dadoba's and yet after fifty years spent in enquiry the result is one that might fairly stagger the native Christian adherent of the different creeds. Dadoba finds it impossible to subscribe to the Articles of the current forms of the Christian creed, and finds rest in the conclusions of the Swedenborgian church, chiefly because there is a close identity and parallelism prevailing between this form of Christianity, and the root ideas of the Hindu faith."

That is to say, if Christianity will consent to be manipulated and transformed, in India by the Hindoos, so as to be assimilated to the root ideas of this country, in China by the Chinese, in Madagascar by the Malagasis, etc., etc., well and good; it will make its way. One of the root ideas of this country, is the idea of Caste; no other is so universally disseminated and so mightily influential as this. Another is, the plurality of births. Another is the identity of the Creator with creation. Now these things are directly antagonized by Christianity. If Christianity is true, these and many other root ideas of Hinduism are false. It is because Christianity is an absolute protest against the root ideas of faith and religion found among the nations, that it is every where so unwelcome. "Ye shall be hated of all men for my name's sake," said Christ to his disciples. Yet the only commission he gave them was to teach men what he had taught them and what he would teach them after his resurrection by his Spirit. They received no commission to make compromises with existing religions. "Heaven and earth may pass away but my words shall not pass away." The Hindu Theistic faith "discards the virtue of vicarious sacrifice." When our friends are content to sit at the feet of Christ and to learn of him, they will soon see that vicarious sacrifice is a truth so vital to Christianity that when it is taken away the latter becomes a dead thing. Christ is "the Lamb of God that taketh away the sin of the world." "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." In John VI. and elsewhere he abundantly teaches that only through his death men have life. Our robes are made white in the blood of the Lamb. No one could be more opposed to this doctrine than he who pens these words was, until he was 28 years old. Having been brought to recognize Christianity as from God, he sat down to search the Scriptures, and did it with the strongest conviction that no such doctrine would be found. He had no communication with any Christian, and no one knew of the change taking place in him. Yet he was soon brought to see that this doctrine was fundamental in Christianity and that no one could know what sin is or what salvation is, without accepting it.

—The name of Quarter-master Stokes appeared in the list of passengers leaving by the Troop-ship *Euphrates* on Tuesday last. But this officer died on Sunday evening at Mrs. Taylor's Hotel, and his family had to proceed on board from the funeral. Such are the disappointments to which life in India is peculiarly subject.

—Mr. Gladstone has received a silver axe. What will he do with it? Will he lay it at the root of the English establishment? A silver axe is hardly the best for felling a great tree like that. Let him first practice on the liquor traffic and the Opium revenue, but with a real axe, not a silver one.

—A bushel of grain for every man, woman and child on the face of the globe, or 1,500,000,000 bushels in all, is the contribution of the United States to the world's commissariate, in 1878.

—Bishop Bowman, having completed his visitation of the N. I. Conference, is expected in Bombay next week.

—We would ask the special attention of our readers in Bombay to the Notices in another column regarding meetings to be held next week in connection with the Bombay Missionary Conference.

If the view that we have of God's love is one that leads us to think we shall be readily forgiven for sins into which we fall after having received the knowledge of that love, then it is not God's love that we are experiencing, but a thing of our own imagination. The love of God really experienced makes it harder to sin and arms us against it as nothing else can do. True faith is associated with repentance, which is the heart's condemnation of its own sin, and not merely sorrow for its entailments. There are many who are very glad to hear about the love of God, because they think of it as something that allows them to have their own way to some extent. Just as these same people persuade themselves that they show love to their children when they are indulgent to their foibles. The love of God is the love of a Being who hates sin with infinite hatred and hates it no where more than in his children. The most outrageous insult that can be offered to God, is to make his love the occasion of greater freedom in sinning. Too many make Christ a minister of sin, by looking to him for pardon while continuing in sin. We have true confidence in him when we keep his commandments and do those things that are pleasing in his sight. "There is forgiveness with thee that thou mayest be feared." The love of God is really bestowed upon the unworthy, but it has a two-fold virtue; it not merely forgives past sin but arms us with a power to avoid it, even with the power of the Holy Spirit. We have not merely admission to the banqueting hall, but we receive a wedding robe in exchange for our own rags. And this is the witness of the Holy Spirit, revealing to us life in Christ, and making that life ours.

It is important for the Christian to keep in mind that while the law of habit is very serviceable it is also a snare. The young Christian has great difficulty in facing certain duties because of their strangeness. He however succeeds in doing them and every repetition takes from their formidable character. Family prayer may seem to him at first a task the very thought of which fills him with alarm; but having once begun it, he begins to get the benefit of the law of habit, and every day the task becomes lighter, until at length he is amused at the recollection of his former alarm. And now comes in the possibility of harm from that very law that has been so helpful to him. There is the danger of his doing the thing mechanically, forgetting his depennence on the Spirit for power to offer acceptable prayer. We give this as an example, but the same observation applies to all the details of a Christian life in its external aspects. The law of habit makes it easier to do them than not to do them, and the mind is not necessarily present in the doing of them. In walking, there would seem to be the necessity of an exercise of will all the way along; certain nerves and muscles are to be kept in play, the sight is to be exercised in looking out the path and in avoiding hindrances and dangers; but the force of habit is such thas we do all this mechanically, and the mind it about as free to occupy itself with other things as if we were sitting idle. Whatever we can do mechanically we do mechanically, in order that the mind may enjoy this freedom. Here then is the snare in religion. The various functions and offices that belong to the routine of a Christian life, may be done with the minimum of thought, and are not in themselves an evidence that the man has spiritual life, like a river that has been frozen over and then has dried up at its sources so that the water all flows away from under the ice, leaving the appearance of a river without the reality. What is the corrective of this tendency? It is to be found in the constant realization of our dependence on the Spirit of God. No man can call Jesus Lord without the Holy Ghost; that is, our use of the Lord's name and our prayers offered in his name, and all our acts of worship are unmeaning and fruitless unless the Spirit be present to inspire our words and acts. What the Spirit of God taught us yesterday we cannot repeat to day, without the influence of the Spirit. We breathe not by virtue of a quantity of breath stored up in the lungs, but by momentary inhalation. The Spirit proceedeth from the Father and the Son; not *proceeded* once, but is ever proceeding, as the sap is ever flowing to the branch when the branch abides in the vine; and it is in this sense that the Spirit abides in the believer. And we are to see to it that the Spirit doth ever abide in us.

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SATURDAY, JANUARY 25, 1879.

INTERNATIONAL BIBLE STUDY.

We have been asked to supplement our remarks on the lesson for Luke xiv. 23, by some words of explanation on the expression: "Compel them to come in." We are to put ourselves in the place of the poor people and we shall be made aware that the cause of any reserve they might have in accepting the invitation to the supper, would not be an unwillingness to partake of the feast, but a diffidence caused by the feeling of their poverty and mean attire and inability to conduct themselves properly in such a great place. The compulsion necessary would simply be that friendly persistence that would assure them of the cordiality of their welcome. The servants were not to use coercion, for that would have only tended to add to the alarm of the poor people,

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and defeat the very end in view, the creation of confidence. And they to whom the Master has committed the work of inviting sinners to come to the banquet of life prepared for all nations, are in like manner to use such persistence as is necessary to make men understand that the will of God is that all men should be saved and come unto the knowledge of the truth. The consciousness of unworthiness often hinders the upspringing of a feeling of confidence and they who have themselves had experience of the Lord's goodness towards the unworthy are the very ones to deal with those who are kept back by such a feeling.

February 2nd, 1879.—*Luke* xvii. 11-19.

"As he went to Jerusalem," for the last time in his ministry. He was travelling to a fiery furnace and was conscious of it, but still went on and went with all his benignity. "Through the midst of Samaria and Galilee," or, along the borders of the two provincies. Approaching a certain village there met him ten lepers who, having ascertained who he was, cried to him from that respectful distance that was demanded by the law concerning lepers, saying, "Jesus Master, have mercy upon us." It was a large petition; perhaps, if they had consulted some disciple first, they would have been advised not to come in a body but to cast lots for one or two of them to come. They would have been told that it was a very unusual thing for ten lepers to come in a body, and ask for healing for all. Happily they took counsel only of their need and thought that the same power and goodness that would warrant one to expect healing would warrant ten. Have mercy on us, though we be ten in number. If they had taken counsel of a Pharisee he would probably have said to them, "Be content to bear your trial. God has seen fit to send this affliction upon you, and he must know what is best; allowing that this Jesus has power to heal you, what right has he to go counter to the providence of God? Be patient and let God do what seemeth good unto him," But a Pharisee would have kept at such a distance from them that any thing like conversation would have been impossible; so they were spared this difficulty. They very likely saw the hand of God in their affliction, but they knew that Naaman had been healed and that God's procedure in providence is not irreversible. At all events, God suffers his creatures to make known their requests unto him, and upbraids them not. "Go show yourselves unto the priests." One of our modern cavillers, had he been there, would have remarked, "a very safe answer; a good way of getting rid of a troublesome petition; of course there can be no harm in going to show themselves to the priest; and then, if they are not cured, it can be set down to their want of faith." When, on a former occasion a leper had come to Christ, he had first healed him by his touch, and then commanded him to show himself unto the priest. Now he does nothing to them but sends them away to the priest. Did he mean that they should go to Jerusalem, to show themselves to the officiating priest? The letter of the law required this and we do not know that any thing less sufficed. We see that Jesus honoured the law, instead of setting it aside, as the Jews accused him of doing. The men went in faith. Imagine them proceeding along the road and encountering a man like many in these days, who after learning their errand would thus apostrophize them: Oh fools beyond compare! Were there ever before in this world ten men so easily gulled? Can you really imagine that because a certain person told you to go and show yourselves to the priest, you are therefore to be made whole? Do you not see that you have been fooled? if Jesus could have done any thing for you, he would have done it at once. Give up your idle hope and return to your place. But their poor faith was saved such a discomfiture. They had gone but a little way when looking on one another, they saw the evidence that they had all been healed, and felt the blessed sensations of health stealing through their systems. They were delighted; but one of them was more than delighted. His heart was possessed with sudden gratitude and forgetting everything else he turned back to fall at the feet of his deliverer. And his instinct was the correct one. For he whose word had wrought such a miracle must be a priest above all priests, and the nearest way to God. And Jesus did not reprove him but asked, Where are the nine? Unlike the one who returned, they are unable to see that a greater than the temple was in Christ. To the Samaritan Jesus said: Arise, go thy way, thy faith hath made thee whole. This was an intimation to him that he was to walk by faith.

THOUGHTS ON THE GOSPEL OF JOHN.

"And other sheep I have," x. 16. As Abraham believed in God who quickeneth the dead and calleth those things which be not as though they were, so Jesus, the Son of man, saw as already realized that which was to follow the proclamation of his death and resurrection. They were his in prospect, Gentile converts. Abraham saw his day by faith, and He saw the day when his Gospel should be preached in all the world, not without fruit. This was the joy set before him for which he endured the cross despising the shame.

"Them also I must bring and they shall hear my voice, and there shall be one fold, one shepherd." The Saviour speaks as though the Gentile converts were to come to Judea and there be folded with the Jewish believers. This is in conformity with the language of the Old Testament prophets. This language was necessitated by the circumstances of the case, and was the only language that the Jews could understand, so long as the middle wall of partition stood. Our Lord did not mean to bring them personally to Judea; it was about the worst place for those who wanted to serve God, and the Epistle to the Hebrews shows that the Christians there had fallen far behind those in other parts of the world, in the conception of what Christ had purchased for them. But our Lord meant what the Apostle Paul meant when he said to the Ephesians: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, he came and preached peace to you, who were afar off and to them that were nigh. He is our peace, who hath made both one". ii: 16, 17 Christ comes in his servants and in his word and all that believe are gathered together in him and there is no more distinction of Jews and Gentiles. They who are called Jews are so by disobedience; the command is to believe in the Messiah and the refusal to do this, cuts them off from the congregation of God's chosen people. It is very evident that if all the Jews had obeyed God speaking by his servant Moses, all would have believed on Jesus the Christ, and thus there would not have remained in the world a single Jew, in the modern sense of that word. We thus learn, from the intimations given by our Lord and by his apostles as to the true way of understanding the prophecies of Messianic days, that the Jewish form given to the events predicted was an accommodation to the necessities of the case. They could not have been set forth in the language of this dispensation, for that would have been simply unintelligible. In like manner, the prophecies of the New Testament which speak of the glorified state of the Church, are draped in the costume of this world's glory and preciousness: a city with walls, streets, gates, gardens, and fountains, with gold, precious stones, pearls &c. for materials.

LIFE OF DR. WILSON.

The foundation of Dr. John Wilson's distinction and influence were laid in his school-days. He went to school at the age of four and from that time till he was twenty four years of age, he enjoyed the best advantages for the acquisition of knowledge and of scholastic habits, that Scotland could afford. It was a marvel to many how, in the multiplicity of affairs to which his attention was directed in after life, some of them of a very exacting nature, he was able to prosecute such investigations as were demanded in his study of Hinduism, Parseeism, archaeology etc. etc. and still find time for direct evangelistic work. The explanation is found in the thoroughness with which he had given himself to the various branches of study that came before him, in the parish-school, in the University, in the divinity halls, supplemented by the study of medicine. He was naturally very ambitious, and continued to be so in the sense that he desired to have all the distinction that was to be gained compatibly with his consecration to the Lord's work as a missionary. Nothing less than pre-eminence would content him in any department that he felt called upon to prosecute. When in the parish school, a boy of ten years, he is described as the most diligent and persevering student in the school, though many of his fellow-students becamse men of renown. "In his 14th year he went to Edinburgh University, to begin that eight years' course of linguistic, philosophical and theological studies by which the Scottish churches still wisely produce a well-trained and often cultured ministry," says his biographer. During the vacation seasons he engaged in teaching, and by thus utilizing what he learned made himself more completely master of it. While young Wilson was pursuing his theological studies, moderatism was still in the ascendent, and it is a wonder that he escaped the infection of a system that leaves the fervency of one's nature free for the things that naturally attract a successful student. He himself was of the opinion that he had experienced the saving influence of religious truth, while yet a mere child. The evangelical movement of 1825 and onward, of which we have such interesting notices in Dr. Duncan's Life, enlisted the sympathies of John Wilson, who regularly attended the ministry of Dr. Robert

Gordon. Dr. Fairbairn of Newhaven, a follow-student of young Wilson, says;

"We discovered that a new-born day of light and truth had at last broken out in this country; and this discovery was fully made to us by the coming of Dr. Robert Gordon to Edinburgh. That was an era in our spiritual history never to be forgotten. We were all carried captive by the mighty spell of his eloquence. John Wilson attached himself to the ministry of Dr. Gordon and you know the great power which it exercised over his mind and history. All my recollections of my beloved school-fellow are such as to harmonize with his after-life. Truly in his case, the child was father of the man."

It was when Scotland had no missionary in the Eastern world that young Wilson made up his mind to become a missionary of the Gospel in foreign parts. At the present day, when distances have been so wonderfully annihilated, and providential facilities have combined with the scattering abroad of the Anglo-Saxon race to make the missionary leap a much tamer and gentler thing that it was a half century ago, it is still found a rare thing for one whose acquirements and talents hold out the promise of a successful and useful career at home, to offer to take this leap. Much more was this the case when Dr. Wilson made up his mind to go abroad. At the time that he prepared to come to India the only mission of the Scottish Society was at an obscure place in the Concan. While yet a student he delighted in such lives as those of Brainerd and Eliot, and he himself prepared for the press a Life of the latter. We may suppose that he little anticipated in those days some of the distinctive features of his own missionary course; little thought of the intimate relations that he would have with Governors and Viceroys or of his influential position as a member of English society in this country, in close correspondence with eminent Orientalists. We certainly do not think it desirable that missionaries should have much to do with this line of things; but Dr. Wilson was among missionaries *sui generis*, and a law into himself. There was a many-sidedness about him that made it easy for him to enter into relations with men who cared little for the Gospel, and who were perhaps led to regard with more favour the work of Missions because of the wide range of thought and investigation to which Dr. W. lent himself. His capacities determined his spheres. His orientalism, his archaeology, his philosophy, his relations with the rulers, or with the University, doubtless interfered with a more direct and simple evangelism, but never suffered him to lose sight of the fact that he was a missionary; he doubtless believed, and most readers of this biography will believe that he made these things tributary to the advancement of Christ's cause.

Dr. Smith has dealt very happily with the materials placed at his command. He has produced a book which though unusually large as the biography of a missionary, is yet interesting throughout. At least, we have found it so. Dr. Wilson was a great letter-writer, and some of his friends would have been glad if more use had been made of these. But his biographer aimed no doubt to produce a book that would be interesting not merely to those who are interested in Missions, but to the general public. A good deal of prominence is accorded to Dr. Wilson as an Orientalist, an Interpreter of ancient inscriptions, a Counsellor of Government and the like. Dr. Smith had a great admiration for the subject of his biography, and maintains throughout a strain of eulogy which may seem to some that knew him, too high-pitched. If he had known of any fault or blemish, he would probably have mentioned it. This shows the impression made by Dr. Wilson upon those who enjoyed his society. We have known a good many who did not share this impression, who while they recognized his uncommon abilities and many excellent qualities, thought him egotistical, dogmatic, overbearing. Were they biassed in their judgment? They may have been. Perhaps the difficulty was that they were not content to be eclipsed.

We shall have something more to say about this Life of Dr. Wilson.

REMINISCENCES. III.

We make an extract from a journal kept by Homunculus, when 18 years old.

Oct. 15, 1834. I began to conceive a dislike for business upon my return to the city. And very good reasons conspire to produce this dislike. I had been 7 years in a store at the age when boys are usually at school, improving their minds, At 12 years of age I entered the store, knowing nothing, literally nothing. I had but few opportunities to improve myself while in business, but by these few I believe I profited. I studied French and Italian and read considerable history, But when I found myself at the age of 18 unacquainted with Latin and a hundred other things, I began to perceive the injustice done me by taking me from school at so early an age, and to experience a distaste for business and a desire for study. Unable to satisfy this, I felt very miserable, became morose in my temper when in company, and pensive and melancholy when alone. I knew that my father's chief desire was to see me a merchant but I resolved to satisfy in some way my taste for study, and accordingly on Monday, Oct. 13, about 12 o'clock, perceiving that my father was alone in his counting-room, I followed the bent of a sudden resolution and addressed him thus: "Sir, I am going to make a proposition to you which I hope you will consider favourably. I have been in the store constantly for 7 years, at an age when boys are at school. I consequently find myself without the knowledge essential to a young man, and morever, I have not the taste for business I ought to have. Therefore I wish you to let me devote a year to study. At the end of that time I will have much improved myself, and morever I will have a zest for business." "Well—now—George," he replied, a pause succeeding each word, "if you should leave the store for any length of time you will never be fit for business and will never be willing to return to it." He added something about the manner in which he first got along in the world, by perseverance and assiduous attention to business, and by devoting his leisure moments to study. "You know," I answered, "that I improve my leisure time; my evenings I spend in study. But I have no time to read and can only pursue one study at a time. And as for losing a taste for business, my taste will certainly not be increased by my continuing here. I shall conceive an utter disgust for it and will not think myself obliged to pay any attention to it. Besides, Sir think how young I was when I left school. Boys usually,"—here I checked myself luckily; I should have certainly provoked him, had I spoken my sense of the injustice. He would probably have answered in a severe manner, and I should not have gained my point. He continued: "This interferes with all my intended arrangements: it was my intention to retire from business in a couple of years and to have given you a capital wherewith to begin business. But now your place will be occupied by some other person, and at the end of a year you will be much less fit for business than you now are. Now you are not so good a clerk as you were in 1829." "I know it, and that is my argument for leaving the store—but if I leave, I will come back with the intention of making myself a good merchant, and certainly I have no desire to follow any profession. I feel that I must make my living by this means."—"Well," he replied, "I am willing that you should leave, but not to return again. You must enter some other counting-room when you get through your studies." I replied that I would willingly do that. He then told me that I might leave. "I am much obliged to you." I answered. "No, you are not," he said, "I do not wish to control you in your desires." And thus ended this conversation and with it my mercantile life.

Then followed this memorandum:

"To-day I become a student. To learn and do the following things I will devote a year: The Latin language; Greek; German; Spanish; Mathematics; Chemistry; Astronomy; Philosophy; a perfect knowledge of history from the birth of Noah to the death of Napoleon. To improve myself in French and Italian, acquire a perfect knowledge of English grammar and read all the celebrated writers on natural and mental philosophy."

How superlatively ridiculous were these resolutions. To H.'s inexperience it seemed as though a year all to oneself were sufficient to master all these branches. He gradually came to see that it was neither necessary nor desirable that a man should be a proficient in all departments of knowledge, and that the part of wisdom was to find out what would be of special use in the line of life likely to be followed by him, and give himself to the acquisition of these. Desultoriness continued however for some years to be a serious impediment to his progress. The love of study was also counterbalanced by the love of composition. Homunculus thinks it proper to say that while he cannot justify the reproach cast by the youth upon his father, and while he is convinced that in the case of multitudes who enjoy collegiate advantages, the gain is not in proportion to the cost, yet he is conscious that in all probability his mind would at this day be greatly better in many respects, if it had had the drilling and the discipline obtainable in schools. It is not good for a young man, even when there is a taste for study and appreciation of the value of time, to have unrestricted liberty as regards the occupation of his time. To this day the writer is troubled with an imaginativeness and flightiness that allow the mind in reading a single sentence or hearing one, to go with a hop, skip and a jump from the earth to Jupiter, to the sun and to Sirius, and get back before the sentence is finished. Like an ant or dog that, in going from one point to another makes a diversion at every step to the right or to the left, but manages to reach the terminus none the less. Mention has been made of a sister between whom and H. existed a great similarity of tastes. She was a person of remarkable mental endowments, without anything of H.'s self-sufficiency. Naturally shrinking and retiring, or made so by her extreme sensitiveness, she yet had a wonderful power of characterizing others, and after making the acquaintance of anybody could not rest until she had made a pen sketch of the individual. If she paid a visit in another city, her letters would furnish a portrait gallery of the people she met there. She

had probably a greater influence on H. than any other person and had mainly to do with the formation of his tastes though without any such aim on her part. Remembering his attachment to her, H. is constrained to notice also his failures with regard to other members of the family. His manner towards them was marked by reserve and want of confidence, especially towards his father, though he himself was always treated with kindness. This must have caused pain, much more than he allowed himself to imagine. To this day, the bitterness of self-reproach is awakened by the recollection of it. If any thing, H. was treated with too great indulgence and forbearance. Happy the family where there is entire freedom of intercourse between all the members, and perfect freedom from reserve; where love and not self-attention is in the ascendent.

CORRESPONDENCE.

"*To the Editor of the Bombay Guardian.*"

Dear Sir,—Without taking the slightest notice of the offensive principle laid down by Mr. Fenn, or my remarks on it, you unnecessarily refer to the disparity of salaries existing between European and Native ministers and then charge the unfortunate blacks with jealousy inspired by "Satan!" It is impossible to argue with one whose logic and theology are of such a transcedental nature, and who, it is plain, is incapable of doing justice to dark men when they have a controversy with those of a fair skin. It is unaccountable how an Englishmen like Mr. Fenn was betrayed into an expression of an opinion that is absolutely un-English; and I would direct his attention to pp. 403 and 405 of Dr. Wilson Life by Dr. Geo. Smith for light on the matter in question from one who is universally admitted to be the highest authority on Mission matters, by Europeans as well as Natives.

A. B. C.

[Our correspondent has a singular facility in finding enmity where peace was intended, injustice where nothing of the kind was thought of, and caste spirit where it certainly has no existence. Conscious as we are of the utter unfairness of the strictures addressed to ourselves by A. B. C. we are the more prepared to believe that his worst enemy is his own morbid sensitiveness, leading his mind to see things through a distorted medium. Neither European nor Native missionaries are all that the Master would have them to be, and for all we know some of the latter may have cause to complain of some things on the part of the former; but we doubt if such things are likely to be amended by invictive. India is yet to be won for Christ; it is the day of small things in the large cities; there is abundant reason for humiliation among all Christian labourers; is this a time for internecine war? Let our Native brethren cherish only a loving and hallowed rivalry with their European brethren, in love and self-denial, in consecration and fruitfulness. Let us not lose time and wound our own spirit by brooding over offences which if real will do more harm to those that inflict them, than they can do to others, and which may possibly be imaginary. True Christian nobility of character leads us to dwell less upon our rights than upon our duties, less upon those rights that man can interfere with than upon those that we enjoy at the throne of grace. A. B. C., in our opinion, does the greatest injustice to himself in imagining himself called to be a denouncer of missionaries; and Dr. Wilson was one of the last men to encourage such a course. Our correspondent strangely mistakes the tenor of our remarks. Satan came to our Lord, and is never happier than when he can persuade good men to think unkindly of their fellow-labourers and attribute their conduct to disdain or some such feeling. We hope our correspondent will bear with us in these remarks, and not take offence if we add that when the characters of individuals or of a class are brought before the public, it is fitting than the writer should give his own name. *Ed. B. G.*]

Dear Sir,—I observe an extract from your paper in the *Times of India* of the 20th instant and in the *Bombay Gazette* of the 21st instant regarding the proposed "Bombay Temperance Hotel" in which you say "we have seen a prospectus setting forth a proposal for a Bombay Temperance Hotel to provide a resort for the lower classes, seamen and others visiting this city." No such words are used in the prospectus. The words are "a resort for the working classes seamen and others, visiting Bombay." Yours truly

Parell, 21st January 1879.

N. Rule.

[Looking again at the Prospectus sent us, we find that our correspondent is right, and regret that we should have made the mistake. Ed. *B. G.*]

NOTICES.

In consequence of a Meeting that will be held in Cowasjee Framjee Hall on Friday evening 31st January, in connection with the Missionary Conference, there will be *no* meeting of the Young Men's Christian Association, on that occasion.

Baptist Chapel, Bellasis Road. Sermons will be preached by Rev. Albert Young, to-morrow at 11 a. m. "Enoch" *Gen.* 3. 9; Evening at 6, "My Father's Business," *Luke* 2. 49.

The Rev. G. K. Gilder acknowledges receipt of the following contributions to the Anglo-Vernacular Mission School, M. E, Church, Egutpoora: I. Staples, Rs. 50; Jas. Staples, Rs. 30; T. Kersey, Rs. 30.

Received Rs. 2-6, from "Amor Dei Ducat" for the House of Hope.

There will be a series of Missionary meetings, Jan. 29-31, to which all interested in missions are cordially invited, as follows:

Wednesday, Jan. 29;

Tea-meeting at the General Assembly's Institution, Kalbadive, 7-30 P.M.

Thursday, Jan. 30;

Prayer meeting at Major Oldham's, 7-30 A.M.

Sermon—at Framjee Cowasjee Hall, 8 P.M., Rev. D. Mackichan—Preacher.

Friday, Jan. 31;

Prayer Meeting at Major Oldham's, 7-30 A.M.

Addresses at Framjee Cowasjee Hall, 8 P.M.

Tickets for the tea-meeting at one Rupee each may be obtained at the Tract Society's Depot, and from Members of the Missionary Conference.

Epitome of News.

Saturday, January 18.

—The U. S. consul in Bombay, says: "Referring to a body of a European found a few days since, it may be the remains of John Keen, a seaman who fell from aloft on board the ship Genevieve Strickland on Saturday last. The man fell from aloft, struck the rail and fell overboard. The first officer dived after the seaman and came very near losing his life attempting to rescue the man."

—A college, jail, dispensary and many other new buildings are being erected at Baroda.

—*Pioneer*: Jellalabad, Jan. 15.—The Sayid of Kunar, a most influential and powerful chief, upon whom the Ameer relied for a jehad, has come in and is quite friendly.

—A correspondent writes that a sum of ₹13,000 was collected up to the 31st of last month as offerings by the pilgrims who repaired to Goa at the late exposition of the body of the Saint.

—The number of students registered in Madras for the last matriculation examination was 2,647; for the First Arts 683, B. A. 237, M. A. 5, B. L. 38, and B. C. E. 5. For medical degrees there where none.

—The Madras Times says that owing to the failure of the N.E. monsoon, the state of things in that Presidency is somewhat alarming.

—*Bombay Gazette*: "At the meeting of Smith, Fleming's creditors in London a simple-minded creditor, who appeared not to share the opinion of the majority of well-secured creditors present that Mr. John Fleming should be regarded as a hero and a martyr, remarked that, if Mr. Fleming knew, as it appeared he did, that he was hopelessly bankrupt in July 1877, it was a pity he did not say so then, in which case he, the creditor, who had lent him money in August, 1877, need not have appeared at the meeting. A more forcible comment on the immorality of conduct which Mr. Fleming has persuaded himself was just and honourable could not be made; and the shareholders of the Bank of Bombay may well echo it now, and ask why the partners in W. Nicol and Co. did not declare their bankruptcy in 1870, instead of acting all these years the part of merchant princes, and that capacity becoming Directors of a Bank from which, it appears, they borrowed six lakhs of rupees. If such concealment is not criminal, it is time that, in the interest of confiding shareholders, it were made so." The report that Mr. J. F. had come to Bombay, was a mistake.

Monday, January 20.

—Warrants for the arrest of Kessowjee Naik, Nursey Kessowjee, and other directors of the four Mills, have been issued.

—Mr. Herbert Birdwood, C. S., Judge of Surat, has passed his examination at Cambridge for the degree of Master of Laws. Mr. Birdwood graduated as a Wrangler in the Mathematical Tripos in 1858, was the head of the second class in Natural Science in 1859 (highly distinguished in Botany), and was the same year elected Fellow of St. Peter's College.

—*Standard*: The great problem of the Siberian Polar Sea, which has vexed the souls of navigators ever since 1556, has been solved at last. The North-East passage has been forced. Capes Taimyr and Tacheljuskin have been doubled. The existence of an open waterway from North Cape and Archangel to Behring Straits has been put beyond doubt. And although it is hard indeed not to wish that the glory of such a success should have fallen to an English vessel, with an English captain and an English crew, our congratulations to Professor Nordenskiold upon a triumph which crowns the labours of his life need not, on that account, be the less hearty or sincere.

—*Times of India*: "We have all read a minute and harrowing account of the suttee of the inconsolable widows of Sir Jung Bahadoor immediately after the lamented death of that remarkable man. It was afterwards mentioned that only a few of the great Minister's relicts expired in the flames, and ultimately it come to be surmised that possibly only one the, youngest and prettiest, died by fire; still it has hitherto been believed very generally that Sir Jung's death proved the knell of a considerable percentage of his widows, if not of the whole batch. This pleasing romance has, however, been completely discredited by the arrival in Bombay, at 3 o'clock on Saturday afternoon of the whole four of the widows in question, escorted by a detachment of the Nepaulese army, under the personal command of General Jugot Singh—"the Lion of the World"—the

Commander-in-Chief, we are informed, of the forces of Nepaul. The ladies are *en route* to Dwarka, one of the five places of pilgrimage mentioned in the Shasters as possessing extraordinary sanctity. Juggernaut is another of the five places in question, and Benares is a third."

—*Bombay Gazette*: Candahar, 10: A disbanded soldier of the Amir's troops to-day fired at Major St. John, Political officer, but fortunately missed him. About the same time another fanatic wounded severely Lieutenant Willis, of the Artillery, and several soldiers. The first assassin is a prisoner, but the second was hacked to pieces. The city was thrown into great confusion, the shops being shut and the populace cleared from the streets.

"Major St. John's would-be assassin was today executed within the city. A proclamation has been issued warning people against carrying arms.

—*Bombay Catholic Examiner*: "The exposition itself had been a complete success. The hopes and expectations entertained by His Grace had been more than realised. Thousands could bear witness to this; God had been glorified in the glory given to St. Francis Xavier, and in the conversion of the myriads who had taken the occasion to be reconciled with Him."

We should like to hear something more about these *myriads* converted through the exposition.

Tuesday, January 21.

—Metz, which at the census of 1871 had 51,332 inhabitants, has now only 39,000.

—At Calatagirone, Sicily, there was a violent shock of earthquake during service in the church. There was a rush to the door, and two women were trampled to death, while about twenty persons where seriously injured.

—Jules Verne's voyage round the world in eighty days has now been surpassed by Mr. Hars, American Consul at Alexandria (Egypt), who has done the journey in sixty-eight days. It took him twenty days to go from Alexandria to San Francisco by Brindisi, Paris, London, Liverpool, and New York; twenty days also to go from San Francisco to Yokohama; six days to reach Hong Kong; ten days to travel from this latter place to Ceylon; and twelve days more to go from Ceylon to Suez, when he got back to Alexandria in a very few hours.

—*Lucknow Witness*: "Dr. Humphrey who was so confidently expected, is not to return to India, at least for the present. A sudden change of health for the worse, just before the time when be expected to sail, caused him to alter his plans, much to the regret of the many here who were hoping soon to see him. The Rev. J. W. Gamble, recently from America, and previously appointed to Calcutta has been transferred to Agra to take charge of the Methodist interests in that place. What will be done with reference to the Medical Mission Training Institution, we have not yet been informed."

Mr. Nursey Kessewjee has made himself scarce in Bombay. He is believed to have taken refuge in Damaun.

—The *Bombay Gazette* calls attention to "the extraordinary spectacle of a board of directors permitting their agent to convert to his own use in one year the enormous sum of twenty seven lakhs of rupees belonging to the concern under their charge, and then coinciding in and abetting the attempt of one of their number to compromise the affairs."

—*Whitehall*:—"It is our mournful duty to convey to the sorrowing Queen the respectful and sincere condolences of that section of the community more intimately connected with the Court and its surroundings than any other portion of her Majesty's subjects."

—On this the *World* says: The proprietor of the *Whitehall Review* is an egg-merchant named Peacock, of the firm 'Nurdin & Peacock,' Wells-street; the editor is an ex-reporter of the Morning Post, and was formerly the sub-sub-editor of a third-rate country paper How are this tradesman and his 'young man' 'more intimately connected with the Court and its surroundings than any other portion of her Majesty's subjects,' unless the one purveys the butter for the Royal household and the other the paper in which the butter is wrapped?

—The *Bombay Cath. Examiner* prints a letter sent to Bombay by a novice at St. Dominic's Priory, Carisbrooke, in which the following passage occurs:—"I hope you do not forget our old director, Dr. Pusey—he is not a Catholic yet—but I hope, although we have outstripped him in the race, he may yet be crowned. There have been a great many conversions lately; within the last six weeks 108—5 ministers, among them Mr. Orby Shipley, as I dare say you have heard—all *Ritualists*."—The letter is dated Nov. 26, 1878.

—Pastor F. Sciarelli in the *Watchman*: I copy now a letter which I have received from the Honourable Giovanni Lanza, the Minister who had the honour of establishing the Italian Monarchy in Rome. He sent it me after having read John Wesley's life, which I translated from Mr. Lelieore's book:—

Reverend Mr. Sciarelli,—I thank you for the estimable book which you have kindly sent me, and yet more for having offered me the occasion of reading the edifying biography of the celebrated founder of Methodism. Such books are never read without profit and without feeling better in one's soul. The author is right in observing that John Wesley's evangelical propaganda contributed, more than anything else, to preserve England from the atheistical contagion and to moderate its character. As his maxims are the Gospels, therefore his success can only be attributed to his prodigious energy and to the fascination of his preaching. Would that every generation and every Church might possess some of such ministers, abounding in faith, and zeal, and religious earnestness. The sacred fire would always glow amidst the peoples, and would be the true defence against corruption and decay. I take this occasion to express to you my gratitude for your consideration, and to sign myself, yours truly. G. Lanza.

Wednesday, January 22.

—*Times of India*: It may be that Mr. Kessowjee Naik made the fatal mistake of trying to secure too much for himself and to give too little to the creditors. He is charged with that last and crowning blunder, and now the ruin is complete. His son is in Portuguese territory with a warrant issued for his arrest, he himself has been brought up to Police Court on a criminal charge, and the other directors of the four mills of which his son was the agent, are, like himself, out on bail with a most serious charge hanging over their heads. The four mills in question are being wound up by order of the High Court. Some six thousand persons have been suddenly flung out of employment at a moment when food in this city is as dear as when the fame was at its height. The prevailing distress is aggravated by the immigration of thousonds of famishing people from Guzerat and Kattyawar, where a great scarcity, if not an an actual famine, is emptying many villages and reducing the population at large almost to starvation. All business has been brought nearly to a standstill in this city, and indeed in Western India generally. Until quite recently considerable quantities of grain were sent almost daily from our harbour to Guzerat and Kattyawar. Within the last three or four days this export trade has ceased, owing to the want of confidence which has become so painful a symptom of the commercial collapse of the time.

"We hear that Mr. Adams has parted with one half share in his patent to utilize the sun's rays by means of mirrors, for the not immoderate sum of Rs. 2,000. The purchaser is interested in tea plantations on the other side of India, and hopes to bring the patent into general use for drying and curing tea leaves."

—The Theosophical Society turns up again, in the *N. York Herald*, in a notice of adame Blavatsky, a Russian lady: "Bitterly in opposition to Christianity, the creed of Theosophy —or rather the plan, for it acknowledges no creed—is more nearly in accord with the Buddhist belief than with any other known religion of the present age. The society was kept together by correspondence by the social influence of Mme. Blavatsky's Salon. Taking a French flat at Eight avenue and Forty-seventh street, she furnished it in the most curious manner and crowded every room with strange trophies of travel. Oddities of all kinds, from Siamese idols to Parisian toys, filled her parlour, while stuffed beatss and tropical leaves and grasses adorned the corners. The house was always open to her friends and their friends, and it was Liberty Hall. A freedom that never became licence marked the talk, and religious and philosophical controversy was always in order. To this parlour came strangers from all parts of the world, and some of the best known citizens of New York were frequent visitors. The social nature of the evenings spent in the little parlor was a great element of the success (if it be a success) of the movement, for among those who went to see the woman there were many who fell under the spell of her eloquence and became, for the time at least, theosophists."

Thursday, January 23.

—Calcutta, Jan. 22: General Roberts has opened heliographic communication from Khost with Bannu. A message despatched from Khost at four o'clock yesterday afternoon was received in Calcutta the same evening between eleven and twelve o'clock. He reports that the country is quiet and the weather fine. The troops are healthy.

Nawab Gholam Hasan Khan has been appointed to conduct the civil government of Kandahar City under the supervision of Major St. John, who will hold general political superintendence of the Kandahar district.

It is understood that the Amir Shere Ali is now in the north of Afghan-Turkistan, at a place near the Oxus.

—The *Thibet* with English Mails left Aden for Bombay yesterday, 7 P. M.

—Martin Weiberg, the seaman who took part in the robbery of 5,000 sovereigns from the P. and O. s. s. Avoca, and who had been in custody in Melbourne for some time, has made his escape. It appears that when in gaol he made a statement to the detectives that he had "planted" a number of the stolen sovereigns near the selection which he took up on the Tarwin River, in Gipps Land, and offered to point out the spot. His statement received credence, and his offer was accepted. Inspector Secretan, the officer in charge of the detective department, accompanied by Detectives Duncan and Mahony, started with him for Gipps Land. On arriving at the Tarwin Weiberg stated that he had placed the sovereigns in an iron kettle in the bed of the river, and a search was commenced. A whole day was occupied in this manner, and next morning, when preparations were being made for resuming the search, Weiberg gave Detective Mahony, who was nearest to him, a blow on the stomach, and rushed away. He was followed, but the police lost him in the bush. It was solely on the strength of a statement made by Weiberg that Elliston, the former chief officer of the Avoca, was arrested recently in London, and that fact alone makes his escape a very serious matter.

—*Melbourne Argus*: "It is now over two months since the police camp in the Wombat Ranges was attacked by the Kelly gang of bushrangers, and the three policemen murdered. Not only have the four murderers successfully evaded a large number of police who were sent immediately in pursuit, but they have in the interim committed a daring out-

rage at Eurora." They took possession of the place in broad daylight, and deliberately plundered the bank.

—The *India Prakash*:—We hear that Sir Richard Temple has, after all, with his usual readiness, written his views on the necessity of factory legislation for India. His Excellency, it is said, recommends in a minute that the Bill now drafted by the Government of India and sent to the Local Governments for opinion and suggestion be passed, and that the operation of it, when passed, be left to the Medical Department.

Friday, January 24.

—*Overland Mail*; Jan. 3: A gloom had settled upon the mind of Sir William Hayter a few days before he was found drowned. He thought that his possessions were slipping away from him. Until then the veteran had retained all his faculties, though he had reached the age of eighty-seven.

On the completion of his sixty-ninth year, on Dec. 29, Mr. Gladstone received a silver axe from "a few admiring friends."

Mr. Gladstone has written an article "The Friends and Foes of Russia" in a monthly contemporary.

The *Daily News* prints a long letter from a military correspondent condemning the management of the Khyber Pass march, and an indignant letter from Mr. Forbes, in which he says that he has been "utilised and then thrown over" by the Indian Government.

"Sir Henry Layard has proposed to the Porte to entrust the administration of the Customs to a European committee, which should be charged to effect the withdrawal of the caimes by means of the surplus derived from the Customs duties. The minister of Finance has in consequence of these representations handed over the direction of the Customs to a Commission, composed of members whose names inspire confidence."

A railway will be constructed in Cyprus from Larnaca to Nicosia, and another from Famagusta to Limasol.

The American correspondent of the *Times* says that resumption has been secured without any financial disturbance, so persistently threatened. The Treasury on Thursday was to resume specie payment, receiving and paying gold and greenbacks for all debts at equal values. Gold is reappearing extensively in ordinary circulation, every one believing that resumption will be permanent. The same correspondent states that a new line of eighteen British steamers will with the new year begin traffic from New York to Liverpool, Havre, Antwerp, and Hamburg, in connection with the New York Central Railroad, called the Unicorn Line. It will carry grain and provisions on through bills of lading from the West to Europe.

From the "Catholic Directory" for 1879, which has just been issued, it appears that there are in Great Britain at the present time twenty-one archbishops and bishops of the Roman Catholic faith, 2,175 priests, and 1,816 churches. These figures show an increase over the previous year of thirty-nine priests and thirty-eight churches. In Scotland, where the hierarch has been reeently re-established, there are six bishops, 272 priests, and 264 churches and stations.

—Lieutenant Willis, who was stabbed at Kandahar, has since died.

—The strike at Oldham has come to an end, after five weeks of a struggle that was hopeless from the first. The loss to the hands by this ill-advised attempt to resist an inevitable reduction of wages is estimated at not less than £60,000, or at the rate of £12,000 a week.

—Death last week, 441.

—The full text of the allocution delivered by His Holiness Pope Leo XIII. and addressed to the members of the Sacred College of Cardinals on Christmas Eve, is being officially forwarded to their Eminences. After some allusions to the religious aspect of Christmas, His Holiness refers at length to the present condition of civilized society, and says:—"Whenever in former times society has, through its own faults, permitted itself to fall from the dignity it had attained into misery and depravity, the Church has saved it by the supernatural power of the Redeemer. The present age, in which all truth is full of tribulation, possesses no other means of escaping those evils than by returning to Christ and to peace with the Church. The spirit of pride and so-called independence which now troubles society and overthrows social order, gives no sign of safety except in submission and Christian obedience. No more salutary remedy for the unquenchable lust of gold and terrestrial pleasure can be found than the temperate, self-abnegation, and self-sacrifice of the faithful Christian. Real peace can only be given to society by the extension of a purely Christian spirit—for real peace is based on order, and cannot be found in the man whose senses are not fully subject to reason and whose reason is not submissive to the Almighty. It cannot be found in society if the authority and the laws which rule society are not entirely in consonance with the unchangeable principles of truth and justice, of which the Church is the guardian. Knowing that it has been left open to the nations to be redeemed and that by the Infinite Wisdom objects are often attained by hidden and unexpected methods, we have no doubt that even now the world will be again pacified and rehabilitated by the power of the Church and that the ruin to the verge of which it has been brought will tend to make its security greater and the triumph of the Church all the more glorious."

—General Stewart marched on the 15th from Kandahar towards Khelat-i-Gilzai upon a reconnaissance, General Biddulph will push on as far as Girishk on the Helmand, westward.

—*Pioneer*; Jellalabad, 22: "The impression is gaining ground that Yakub Khan will not treat with us, as now five weeks have elapsed since the Amir left Kabul. The native belief is, that he means religiously to keep to the vow his father imposed upon him when ordering his release, namely, that he would do nothing without direct orders from the Amir. The latter in fact said, "Here I place you in Kabul as Lieutenant-Governor while I go to Russia to seek aid. Your duty is simply to maintain order here until I return. Swear that you will do nothing without my command." This oath was taken by Yakub Khan, whose present capacity Afghan Sirdars describe as very feeble. It is reported that the Amir is now in Afghanistan, and doubts are entertained whether his crossing into Turkistan was more than a *ruse*."

Chr. Secretary: The marvellous work at Ongole, among the Teloogoos is extending to other stations. Mr. Williams, writing from Ramapatam, October 3, says:—"The students are bringing in a good many for baptism now. We are working the field around Ramapatam ten miles west and ten north and south of us. Baptized 130 the last two months."

Miscellany.

—Writing of those who were killed by the inhabitants of New Britain last April Mr. Horsley says in the *Watchman*:

Some years ago I interested myself in procuring from our native ministers, catechists, and teachers autobiographical statements, bearing more especially upon their conversion to God. In turning over these papers I find that our late friend and brother in Christ, Silas, had furnished me with a long and interesting account of the leading incidents of his life. I, therefore, furnish them, believing that they will be of interest to the public at this time.

"This is the account of my life. I was born in heathenism, and continued therein until I grew up to be a young man. I gave myself to the ways of the wicked; but the great wickedness which I then committed did not then appear to be sin, but was as that which is sweet to the taste; so it continued until the time in which Bau embraced Christianity. Christianity was then spoken of in all the towns around us as a commendable and a chief-like profession. My father and mother, and also the members of our tribe, embraced Christianity, whilst I alone refused, and determined to continue a heathen. My father and mother besought me, and continued for a long time their entreaties, and the chiefs of the town also pressed me to give up heathenism, for they were vexed with me. I, therefore, because of this pressure, one Sabbath-day took upon myself the profession of Christianity, but it was contrary to my own mind. I, therefore, continued to violate the sanctity of the Sabbath-day. After a while, when many days had passed, I went to the service on the Sunday morning, and then resolved to go to my garden, and work at it; when, as I was in the path, and before I reached the place, a great fear fell upon me. I looked forward, behind, and around, but I could see no one. I greatly trembled; my soul feared, I retreated backwards, fearing to turn round. I knew that the thoughts in my heart and my ways were an abomination to the Lord. Since the morning there had been a great change in me, from the thoughts and resolves about my garden, to the desire to read and know God's Word. I longed to pray, and from that time I prayed as I had never done before. It was now my study to read and to know God's Word, and my old companions seeing this tried hard to draw me away; but my thoughts were intent upon religion My friends and relations also, when they saw that I busied myself so about Christianity, endeavoured to stop her and urged that I should not be over zealous in religion. Their words were very displeasing to me; I therefore fled out of the house. I gave myself to prayer and the reading of the Word, but found no rest. I sought earnestly for the way of life, but I could not find it until at length I read in Acts xvi. 31 this word—"Believe on the Lord Jesus Christ and thou shall be saved." *This word gave me rest.* I joined society and visited the teacher for instruction, and then after due time I was called out into the work of the Lord. I was appointed to the towns which were heathen, for upon my heart there was always a strong love for my friends who were nign unto destruction."

I have little more to add to this testimony beyond stating that for many years past he laboured in Fiji successfully as a native minister, and was held in great respect by those who knew him. His offer to go to the new mission with Mr. Brown was, after careful consideration, accepted, and he possessed the confidence of the missionaries and native agents. The Rev. Mr. White speaks of him as having been a good, sound, and effective preacher of the Gospel. He has finished his labours; his memory is blessed; and his work will follow him. He has the high honour of being the first martyr of the new mission. We have had many truly noble men among our dark fellow-labourers in Fiji; and now Silas Naucukidi will take rank among the truly honoured names of Peter Vi, Joel Bulu, Mathias Vave, Joel Keteca, and Aaron Fotofili. Ais to supplying his place, there will be very little difficulty, except the peculiar one of choosing the most suitable from several volunteers. Our mission workers in Christ's field are like the long, thin line of British soldiers when in battle array—if one in the front rank falls, each one behind is enger to spring to his place Brother Abel Kaibure, who is now acting as deputation in South Australia, when he heard of the fall of his friend, said, "If my health is good when I return to Fiji, I shall go to New Britain." And that too in the spirit of Christian self-sacrifice. In his speech on Tuesday evening he referred to the massacre, and told the people that his heart wept; but he added, "When Mr. Baker fell, ten of us fell with him. We don't want the missionary to fall alone. The blood of Silas calls to me, "Come over to New Britain,' and when I have done this work I am going." And then, rising into the spirit of prophecy, he exclaimed, "New Britain is ours; the seed has been watered by the blood of the martyr, and must prevail." Truly, it will be thus seen that we have in our work men filled with the spirit of the Master, and, whilst it is thus, we can have no fear as to the result.

—Rev. J. Davis, Kyoto, Japan, in the *Advance*:

You ask, What does a missionary do? My special work is to lay my heart beside the hearts of a hundred young men in our training school.

They are from over twenty different provinces, and many of them come having heard nothing of Christianity.

To meet them, to interest them, to hear their joys and sorrows and help them with counsel and sometimes with money from my own pocket, is a large and never-finished strain. Then, to give thelogical instruction to the advanced classes, including exegeses of nearly the whole Bible, and to do this in the vernacular which contains but few theological terms, is not easy work. Then since our force of teachers is too small, we must double up the classes and *rotate* ourselves around the several chairs, this year filling, for example, the chairs of apologetics, systematic theology, and Old Testament exegesis; next year, the chairs of pastoral theology, and Old Testament exegesis; next year, the chairs of pastoral theology, homiletics, and New Testament exegesis, and so on.

The school is not the whole of our work, however. We are in a city of 300,000 people. Our house is near the centre of it and hundreds of the people come, most from curiosity, to see the foreign home and things, and a few to inquire about *the* way. Never to be too busy to stop and see these callers, nor out of patience while they stay hour after hour, utterly unconscious of the value of time, while you would not sell yours for a dollar a minute, is an art which I have been trying to learn for nearly seven years, without wholly mastering it.

Then our house is a chapel, filled on the Sabbath with two Sabbath schools and one preaching service, with an inquiry meeting and a prayer-meeting on two evenings of the week and a woman's meeting on one afternoon.

Then we have a company of young men who go out into towns round about from eight to fifty miles, and little praying bands are springing up in these places, needing the care and teaching of the missionary to fit them to be crystalized into churches. Then in the midst of this work we are trying to find a few minutes each day to devote to the preparation of gospel tracts, books, and commentaries, of which, as yet, there are but few.

Selections.

FALSE SHAME.

An Adress*

BY REV. W. HAY M. H. AITKEN, M.A.

Delivered in Exeter Hall.

"Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels" (Mark viii. 38).

Why should any man be ashamed of the religion of Jesus Christ? It is a question that naturally suggests itself to our minds when we contemplate the moral phenomena by which we are surrounded. It is a fact, an obvious fact, that a large number of persons are ashamed of the religion of Christ. I think I must go further, and say, that of all the various causes which conduce to keep men who are more or less interested in religious things at a distance from the God to whom their hearts belong, there is none more successful in producing this result than a form of false pride and shame. Especially is this the case with those who are more or less brought under the force of religious imrassion.

In addressing an audience of men, one is aware that there are a great many antagonistic influences at work in their hearts; but of all those adverse influences, I do not know any that one is more frequently defeated by, so to speak, than this power of shame. We meet with men who are convinced that their hearts need Christ. They are burdened by the sense of their sin; they are supremely miserable; They have got a hankering desire after better, nobler, and higher things, yet they shrink from taking a decisive step. They hover, as it were, in the neighbourhood of the cross of Calvary; but they do not approach it. And why not? Because they are ashamed to bear the reproach of Christ and put on His livery.

Now this must have some cause. Did it ever occur to you to endeavour to work out this problem—why we are ashamed of the Christian religion?

It is not a universal thing, this shame of religion. On the contrary, there are, as you know, a very large number of religions in the world, with respect to which no such feeling exists. You will find that those who profess other religions than the Christian, whatever may be said about them or their religion, are not ashamed, it must be admitted, of the faith that they profess. It is a thing worthy of notice. Go over to India, and there you will find men who are benighted victims of superstition. They are not ashamed of their religion. Your Hindoo devotee is not ashamed of the superstition which leads him to undergo an almost infinite amount of hardship and drudgery, and sometimes to expose himself to a considerable amount of actual suffering and torture. He is not ashamed of it. Not only is it the case that he himself is proud of his religion, but his co-religionists look up to him with a feeling of admiration. You will not find the rank and file of the heathen pointing the finger of scorn at any particularly devout religionist, and saying, "There is a man that carries the thing too far." On the contrary, the more devout a man is, the more he is respected. It is the same with the Mussulman; he is not ashamed of his religion. No matter who is present, when the time comes for prayer, those Turks whom we—I was going to say deservedly—despise (no doubt, some of them are despicable) go down on their knees, and worship the God of heaven. Whoever is looking, it makes no difference to them. They seem to be altogether strangers to the feeling of shame. Further, when we come nearer home, and contemplate the various forms of the Christian religion itself, did it ever occur to you to notice that, just in proportion as the religion of Christ is debased and deteriorated, until it has almost ceased to have any relics of its original self about it, just in that proportion will men cease to be ashamed of it. Is it not a remarkable thing? Go to the east of Europe, to Russia or Bulgaria, you will not find that men are ashamed of the corrupt form of Christianity that they there profess. I was reading the other day in the papers of a Bulgarian cab-driver—at least, in our country he would have been called a cab-driver. He was conveying an unfortunate newspaper correspondent for a considerable distance from one town to another. On his way he happened to pass a sacred spot. The newspaper correspondent was in a great hurry to proceed. It made no difference to that man. He gets down from the box of his carriage, kneels down reverently by the wayside cross, folds his hands, and commences his devotions. Vainly the English passenger inside the carriage expostulates with him, and tells him he is in a great hurry to get forward. It makes no difference to him; there he kneels, until his prayers are done. He was not ashamed of his religion. Morally, his religion did not seem to produce any favourable effect upon the man; and perhaps you will not be surprised to hear that he charged double fare at the end of his journey, religion or no religion. Yet, though it did not make him an honest man, he respected his religion, and his compatriots would have respected him for standing by it. It would have left a stain upon his character if he had passed by that sacred spot.

Is it not a remarkable thing that just in proportion as there is little spirituality in the Christian religion, man ceases to be ashamed of it. Go to Ireland in our own day. I suppose most of us Pretestants are in the habit of regarding the Roman religion as corrupt and superstitious. But there is one thing we cannot help admitting about it—that is, that those who make a profession of that religion are not ashamed of it. You will see the same thing happening in Ireland as I have just described in Bulgaria; you will see people kneel down by the wayside cross, counting over their beads, and muttering over their prayers; and they are not ashamed of their religion, though it may not do very much for them.

Now, come to our own country, and here we find the same rule obtaining. Just in proportion as religion becomes spiritual, or is presented to the human heart in a spiritual form, men are ashamed of it; and just in so far as it is presented to the heart in a carnal form, and has no spirituality in it, men are not ashamed of it. You take your respectable yeoman down in the country who has got his family pew, where his father sat before him, and his grandfather and great-grandfather before that—they have all sat there for generations. This respectable man, when on the Sunday mornings he puts on his best coat and best hat, and takes his stick and trudges to church, has as little idea of anything in that performance that anybody could be ashamed of as have any of those Roman Catholics in Ireland, or Greek Christians in Bulgaria, to whom I have referred. It would never occur to such a man to be ashamed of his religion, such as it is. Ashamed of it! Don't I belong to the Established Church of the land, and is it not a respectable thing to be able to say that you sit, Sunday by Sunday, in the very pew your forefathers sat in before you? The man is not ashamed of anything in his religion; but let that same man be brought under the influence of the Gospel, let the Word of God lay hold of the man's conscience and convict him of sin; let him be led to feel the need of a Saviour and be moved to make an unconditional surrender of himself to his Saviour—what then? I will answer for it, that one of the first thoughts that rises in his mind will be, "Now, if I take this step, I wonder what my neighbour farmers will say at the next market. I wonder what neighbour So-and-so will say if I turn a saint, or a Methodist, or anything of that kind. I shall lose the good opinion of all my acquaintance. I shall have to give an account of myself when we meet at the fair yonder. They will be asking what has happened to me." When a man becomes acquainted with real spiritual godliness as distinct from formality, there we find this strange spectre called shame rising up between him and His own interests. He would fain become a true Christian and enjoy real religion; but instead of seeking it, he shrinks from it, hesitates, and becomes the victim of moral cowardice, just because the force of this antagonistic power seems to him irresistible. He cannot face the reproaches to which he knows he will be exposed if once he takes his stand for Christ. Is it not remarkable?

Now, when you come to think of it, there is nothing to be ashamed of in the religion of Christ, is there, if you look at it rationally? And yet men are ashamed of it. In the first place, let us regard it merely from an intellectual point of view. Take this Bible, and put it side by side with the Koran, for instance. Surely the comparison is all in favour of the Bible. There is no intelligent man who will study the two books but is constrained to admit that, even in a literary point of view, they admit of no comparison. The poetry of the Bible is infinitely *superior* to the poetry of other professed revelations; *the theology* of the Bible, how much more perfect and complete it is than anything that can be met with in books which contain the supposed sacred writings of other creeds! Or if you will look at the rhetoric of the Bible, as exhibited, for instance, in the writings of Paul, how much more forcible than similar compositions connected with other faiths! It will bear comparison with any other book in a literary point of view that you may

* The address, as well as others of the series to follow in these pages, are revised by the author, and are copyright. [We have only given a portion of it. Ed. B.G.]

bring in contrast with it, and will come off with more than triumph.

Or, if you please, consider it in an ethical point of view. Where will find such morality as is continued in this Bible? If you will take the Sermon on the Mount, and Aristotle's Ethics and read them side by side, and compare them with each other, as I have done, you cannot help coming to the conclusion that the New Testament has the advantage all round, and that this despised peasant of Galilee, contrived to produce a scheme of morality beside which the most famous production of the most famous of philosophers has to give place, and fall into the shade.

How do you account for it? Here is a religion from a literary point of view so worthy of admiration, from a moral point of view entitled to our respect. It is a religion historically connected with some of the gradnest incidents in the annals of humanity; it is a religion that has its gorgeous fanes and sumptuous cathedrals; it is a religion that has its endowed churches and recognized hierarchies; and yet, with all its golden associations, so to speak, the fact remains the same, and we have to explain it—that wherever this religion lays hold, in its spiritual power upon a human heart, bringing the claims of God to bear upon that man's conscience, there rises within him a certain sense of shame. And many a man is kept back from the acceptance of Christianity, not because he does not think he needs it, not because he is not convinced, not because his heart is not stirred; but just because he feels that, if he takes the decisive step, he must of necessity expose himself to redicule and reproach.

Now you have got to explain this. If you are a thoughtful man, you will think this problem over until you get a satisfactory solution.

You will say, "How do you account for it?" I will tell you in a few words. What do you think must have been the state of popular feeling in the kingdom of David at the time when Absalom made his successful rebellion, and succeeded in obtaining the throne that belonged to his father? If we had lived in those days, and had been bold enough and brave enough to stand up for the old king David, to wear his livery, and acknowledge ourselves his servants, we should have found that, instead of our being regarded as previously, as doing the proper thing, insteed of having flattering words spoken of us, and the murmur of approval sounded in our ears, on the contrary, we should have become singular, peculiar. People would have pointed the finger, and said, "Here is a man that follows David: away with him! What a spendid man is Absalom!—one of the handsomest men that ever lived—a soldier from head to foot, every inch of him. A grand man is Absalom. Few nations have got such a king as Absalom." That was the popular feeling at the time; and if any man had stood up against that feeling, he would have made himself peculiar, and exposed himself to scorn and disgrace.

There is a usurper that sits upon the throne of this world. Our blessed Lord Jesus Christ makes no secret about it. He calls him "the prince of this world." He has no rightful claim; but he is a prince, none the less. He is enthroned, it may be, my dear brothers, in the hearts of some of you; and I doubt not that he is. When He was in the world there was nothing that Satan so cordially hated as the recognition of the kingship of Christ. And if any man now will be content to wear a decent and respectable religion which does not involve the recognition of the kingship of Jesus, Satan will have nothing to say against that man; he will escape persecution and ridicule. If your religion is merely a sort of thing you put on outside as a respectable cloak over an otherwise godless and unspiritual life, Satan has no fault to find with that: that is simply one way of wearing his livery, and doing his work. But if you receive Christ into your heart, the moment that you do, the prince of this world will rise up against the new power that has entered your nature. No sooner was Christ born into the world, than "Herod sought the young child, to destroy Him;" and no sooner is Christ born into the human heart, than the prince of this world tries to shut Him out of your heart; and in order to do so, he brings all the forces of the world to bear upon you; and one of the forces he brings to bear is this power of shame; so that a man may be convinced of his need, and be disposed to seek salvation, and yet lose his soul, because he is ashamed to wear the livery of the God to whom he belongs.—(*Word and Work.*)

WHAT IS YOUR LIFE?

BY REV THEODORE L. CUYLER.

THIS is a question that will bear to be often asked. The Apostle James gives one very true and suggestive answer—"It is even a vapor that appeareth for a little time, and vanisheth away." One reason why this plain-speaking apostle put the brevity and uncertainty of life so strongly, was that he wished to break up our reliance upon the treacherous "to-morrow." It is so common to say that to-morrow we will do this or that, so common to build on a future that is not ours, that the apostle tells us so solemny not to build on a bank of fog. For such it really is. The most gorgeous cloud that floats over the couch of the setting sun is but mere vapor that soon vanisheth away.

We call some lives long, because they reach to the allotted threescore and ten. But a little arithmetic will show that the actual working period of such a life is short. We must deduct twenty years for the preparatory stage of childhood and youth, for getting hold of our tools, and learning how to use them. This leaves 18,250 days. Of this abridged time we must deduct about one-third for sleep, and that leaves only 12,000 days. It is hardly too much to say that fully one-half of this remaining time is commonly consumed in eating, drinking, washing, recreation, exercise, and various other unproductive occupations. When all these deductions have been made, there are only six thousand days of solid time left for effective activities. So that a man of three score and ten, has only a *working* life of a little over fifteen years!

Yet if these fleeting years are consecrated to life's highest end, and packed full of service to God and humanity, they may work wonders. Bacon revolutionized physical philosophy, and Newton weighed the globe during their brief span of existence. James Watt carpeted the stormy seas with his steamships, and set his engines to humming on every continent, before his own vapor vanished away. It both tires me, and shames me to read what Richard Baxter achieved—how amid all his constant preaching, catechising, and thorough pastoral labors, he managed to write 160 volumes! One of these, the "Saint's Rest," was glory enough for a lifetime. We had in our American Albert Barnes a fit companion for Baxter. Mr. Barnes never neglected the claims of either pulpit or parish, yet he contrived to prepare commentary on every line of the Bible, and to write a score of treatises besides. I never saw him in a fret or a hurry. I can name Christian merchants who seem to double every four and twenty hours by industry, and systematic devotion to "the King's business." Are such lives a vapor? Yes; but they are full-freighted clouds, which pour down copious showers upon many leagues of parched and thirsty humanity. It would seem as if such lives as Bunyan's, Watts's Wesley's, Howard's, and Matthew Henry's, never stop raining their blessings on us.

If life to a self-consecrated servant of Jesus Christ is rich and remunerative, there are thousands to whom it is a mere frolic. Its practical motto is "Eat, drink, and be merry; to-morrow I die." This is a shocking suicide, even though it be done with jest and jollity. What sober faces some of these triflers will wear at the day of Judgment! Mirth and madness here; remorse and ruin forevermore. The vapor of such godless lives will turn into the smoke of torment which ascendeth from the eternal pit! Yet what a multitude of young men and women in our congregations have no other idea of life but a merry-making, or a chase after phantoms.

It is a tremendous truth, though constantly forgotten—that this vapor of human life never appear and disappear but *once*. "It is appointed unto man once to die." This we all admit; but do we as fully realize that it is appointed unto us only once to live? If we could come back hither from the unseen world, and try our probation over again, how differently would we use the golden hours.

How busily that now indolent Christian would work! How faithfully we pastors would preach righteousness and the judgment to come! How eagerly that rich man would devote his money to the Lord's service! With what quick haste would that impenitent soul snatch the offered gift of salvation! Oh! how differently would we all live—if the light of an actual visit into the eternal world were shining on a *second* probation!

But even as the leaves now lying under yonder cherry-tree will never touch those branches again, or be kissed by another Summer's sun, so my life and your life,—kind reader!—will never have another moment of probation beyond the tomb. Verily it is *now* or *never* with us. It is either a life for Christ here, or an undying death without Him in the world to come! Which shall it be? Shall this fleeting vapor of existence glow like a rainbow, with God's smiles of approval,—or shall it darken into a cloud of wrath and blackness under His just frown?—(*N. Y. Evangelist.*)

FISHING FOR SOULS.

BY REV. THEODORE L. CUYLER.

Peter's call was to become a "fisher of men." This is a personal work. Every converted man or woman, who posesses faith, and an ardent love of Jesus, may engage in it. This is not a "professional" business, restricted to a few, and to be undertaken after a set fashion. Successful fishing for souls is not commonly accomplished by a whole church attempting by a huge "drag-net" to bring in a multitude of converts at a single draught. It usually is an individual work upon individual hearts. The pastor often accomplishes as much by an hour of close personal conversation as by an an hour of public preaching. The Sunday-School teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Harlan Page's admirable success can be best reached by Harlan Page's admirable plan—and that was to try to do some good to *every one* whom he met.

He used letter-writing; he employed private conversation; he was always lying in wait for his opportunity. A great many crude things have been said about revivals and their proper "machinery;" but there is one sort of soul-saving machinery as old as the apostles, and that is for each fisher to drop his own hook, baited with *love*. Sinners must be loved towards the Saviour: they cannot be scolded to Him. Harsh cutting rebukes are as ineffectual as attempts to catch flies with vinegar. Paul's process was "to *truth* it in love." An unconverted man will bear a tremendously searching talk if it is conducted in a frank loving spirit, and unmistakably prompted by affection. The real aim of conversation with a sinner must be persuasion; that is to persuade the sinner to turn from sin to Christ Jesus. We must not go to him therefore with a blunt "*thou shalt*," but we must persuade him to say for himself "*I will*.' The Holy Spirit alone can move an unconverted man to this step, but the Holy Spirit will only work with us and by us, when we work in love.

Not only must we love people in order to win them; we must convince them that we do so. Our Lord had no difficulty in reaching Zaccheus, when he braved the public odium against Zaccheus in Jericho by offering to go and sit down with him at table. The first step in reaching the unpopular publican was to show a "fellow-feeling" for him; the key that unlocked that hard heart was sympathy. The only people who really possess any soul-winning power in our congregations are those who have established a confidence in their sincere piety, and also in their genuine benevolence. Unconverted people sometimes phrase their feelings on this wise—"It don't do me a particle of good for Mr. A——to talk to me about religion; his own religion is *all talk*. I have no confidence in him. I believe in Deacon B——. He tells the truth; he pays his honest debts; he came to sit up with my child when she was sick so long. He proves his faith by his works. He has a right to talk to me." Guilty as the sinner may be in opposing God, and his own salvation, we are never likely to win him over to the Lord's side until we have won his confidence, and done it too by the omnipotence of love. One secret of the prodigious power of Paul and the apostles was that they accompanied their plain pungent preaching by such multiplied deeds of beneficence. He that *winneth* souls is wise. All other methods are folly.

We pastors and teachers and churchmembers are too often afraid, or unwilling to take hold of "the hard cases." We go clear of them, and consider them past saving. The fish that bite readily are easily caught. But that inveterate Sabbath-breaker, or yonder hard drinker, or that skeptical neighbor we are too apt to pass by as hopeless. That was not the apostolic method. The Divine Spirit which subdued Saul of Tarsus will attend us when we grapple with the most stoutly fortified rejecters of the Cross. Sometimes the most hopeless yield the soonest; far sooner than some decorous churchgoers, who have become petrified under a thousand sermons and in a half dozen seasons of revival. And when one of the notoriously ceremoniously irreligious is converted to Christ, the effect upon the community is all the more powerful.—(*N. Y. Evangelist.*)

MASSACRE OF PROTESTANTS IN MEXICO.

Le Soleil contains an account of a terrible massacre, the victims of which were a large number of Protestants in the little town of Atzala, in the State of Puebla. The re-election of a Protestant, Signor Trinidad Certes, as Alcade of Atzala, was the provocation for this crime. A mob of fanatics had gathered around the residence of M. Sosa, but were dispersed, and the greater number imprisoned; upon which the (Roman) Catholics took up arms, released the prisoners, and gave themselves up to an indiscriminate massacre of the Protestants. More than 200 armed men made for the Town-hall, crying out *Vive la Religion!* "Death to the Protestants!" The Alcade and the Municipal Councillors were the first victims, and their corpses were torn into a thousand pieces. The assassins then divided themselves into several bands, and broke into the houses of the Protestants and massacred all who were unable to escape. Their church was pillaged, the Bibles and furniture burnt, and then, when this work of carnage and destruction was concluded, the murderers quietly returned to their homes. Several Protestants were led away as prisoners to the surrounding mountain farms. This is not the first time that similar atrocities have been witnessed in the State of Puebla. Not a year passes without some murder being committed in the name of religion.—*Le Christianisme au XIXe Siecle.*

TELEGRAPHIC NEWS.

Paris, 16th: The Ministry has made a statement to the Chambers which declares the country to be republican and pacific, and promises rigorous measures against assailants of the Republic. It also assures a profit from the termination of existing treaties of commerce without any departure from the principles of free trade. Changes are to be made of anti-Republican commanders of army corps, unless these should prove detrimental to the service. This official statement has been coldly received.

17th: The Press in reviewing the programme of the Ministry condemn it as being far too moderate. It is believed that a Ministerial crisis is inevitable.

London, 18th Sir Michael Hicks Beach, Secretary of State for the Colonies, addressing a meeting at Stroud yesterday said that England had been undersold in the markets of Europe and America, and that the Government was therefore now endeavouring to extend British influence in Africa. He was convinced, he said, with reference to European politics, that the strict execution of the Treaty of Berlin had no likehood of disturbing the relations between Russia and England.

St Petersburg, 19th: The semi-offiaial *Agence Russe* announces that the Great Powers have assented to the extension of the functions of the Roumelian Commission.

London, 20th: Latest advices to hand from the Cape announce that King Cetewayo has replied to the message from Sir Bartle Frere (Governor and High Commissioner of Cape Colony) assenting to some of the demands, but asking time to consider the others. This has been positively refused, and Cetewayo is now massing troops.

Paris, 20th: The compromise made between the Ministry and the Republican leaders will, it is expected, involve some alterations amongst the officials.—In consequence of the compromise between the Ministry and the Republican leaders, the Chamber of Deputies has passed a vote of confidence in the Ministry by 223 votes against 121, notwithstanding opposition from the Extreme Left.

London, 21st The trial of the directors of the City of Glasgow Bank has commenced.

22nd: Lord Cranbrook has permitted unemployed Major-Generals of the late Indian Artillery to remain unemployed in India for three years after promotion.—The Conservative candidate has been returned for North Norfolk by a lage majority, in place of the deceased member.—The Accountant of the City of Glasgow Bank to-day testified that he prepared accurate balance sheets of the Bank accounts, which were altered in red ink under the direction of Messrs. Potter and Stronach. The alterations enormously understate the Bank's liability.

St. Petersburg, 22nd: The signing of the definitive treaty of peace between Russia and Turkey is delayed on account of the former insisting upon the subordination of the Treaty of Berlin to the definitive treaty of Peace.—The Chinese Minister Chunghow, in presenting his credentials, alluded to the 200 years of friendship that have existed between Russia and China, which he said are destined to form one family.

Paris, 23rd: M. Teisserene de Bort (Minister for Agriculture and Commerce) has resigned.

London, 23rd: H. M. Troopship Malabar has arrived.—Consols remain unchanged at 96¼.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes*, 20:

For Southampton.—Mr J Thompson, Capt H W King, Mr R T Roskilly, Mr A Wilkinson, Mrs Grigor, Dr E L Robinson, Mrs Sartorius and 3 children, and Ms W E Hart.

For Brindisi.—Mrs Gibbs, Col C A MacMahon, Mrs C A MacMahon and 2 infants, Mr and Miss Purvis, Major General Jenkin Jones R E Col Haig, Mr G Pe.rau, Mr and Mrs Earon and Mr H C West.

For Venice.—Mr H King, Col Hancock, R E Miss Cairnes, Mr Josephson, Mr E T Magauran, and Dr R J Quinnell.

For Suez.—Mr Colvin.

PASSENGERS ARRIVED.

Per Str. *Assiria*, 20:

From Genoa.—Colonel Mackey, Mrs Mackey, Mrs Carew, Mr Carlo Savio, Mrs Carolina Hany, Mrs Knobloch and one child, Mr Knobloch, Mrs Jabier and three children, and Mr Weismann.

From Suez.—Mr O Fuller, and Mr W Jacot.

Per Str. *Trentham Hall*, 23:

From Liverpool.—Mr and Mrs J P Watson, Major M Conway Poole, Mr E Dwane, Mr T G F Palmer, Mr Walker, Capt and Mrs S B Atkinson and child, Mrs South, Ada Brickwell, and Mr Albert Thornton

From Suez.—Major H A T Neneon and Mr G T B Walters.

Per P. and O. Str. *Bokhara*, 23:

From Southampton.—Lieut-General Hughes, Mr B F Harbine, Mrs Fairclough, Mr J W Hopkins, Mr and Mrs Kinnear.

From Brindisi.—Messrs Handcock, A B Light, Bourne, Schultze Hough, R Jones, C D Hodgson, Carl Bock, C A Tung, W H Taylor, Granger, Mr and Mrs Rae, Col Fleming, Mr and Mrs McAllister, Major J Young, Surg-Major Taylor, and Capt R Knox.

From Suez.—Mr Marriott.

From Aden. Conductor and Mrs Burchell, 2 children and Infant, and Gunner A Baker.

Domestic Occurrences.

BIRTH.

CHURCHILL.—On Christmas-day, at Tonghoo, British Burmah, the wife of Capt Seton Churchill, 44th Rgt. of a Son.

MARRIAGES.

POGSON—BETTS—January 14th, at the Cathedral, Bombay, by the Rev. F L Sharpin, Charles Pogson, to Jemima, youngest daughter of the late George Betts, Esq., of West Tilbury, Essex.

GEORGE—BROWNE—January 16th, at Trinity Church, Kurrachee, by the Rev. J Higgins, Henry George Engineer B I S N Co., to Rosamond Mary, eldest daughter of R Browne, Esq., Foreman, Telegraph Department, Manora, Kurrachee.

DOYLE—WILD—January 20th, at St. Thomas' Cathedral, Edward John Doyle to Marry Anne, eldest daughter of Lieutenant Wild, Commissariat Department.

GRANT—GRANT—January 21st, at Colaba Castle, Dr P. M. Grant, to Gracie, daughter of the late Lachlan Grant, Esq. of Edinburgh.

DEATHS.

KEITH—January 10th at Surat, Caroline Helen, daughter of Surgeon J. Forbes Keith aged 3 months and 17 days.

SMART—January 16th, at Harsee Town, *Mrs.* Christiana Smart aged 63 years.

O'CONNELL.—January 19th, at Dabhoi, of dysentery, Mary Elizabeth, younger daughter of John O'Connell, Resident Engineer, B B. and C. I. Railway, aged 3 months and 26 days

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